

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Alif Lam Ra.*[1] (*this is*) a Book [x], *uhkemat*[2] (*had been sanctioned and not subsequently abrogated*) [w] its [x] *Aya'te*[w] (*Qur'anic statements*); afterwards (*had-been*) expounded [w] from *ladon*[3] (*directly and possessively*) *Hakeemen*[4] (*infinite hekmah*[5] *Possessor*), Proficient.	الٓر ۚ كِتَٰبٌ أُحۡكِمَتۡ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتۡ مِن لَّدُنۡ حَكِيمٍ خَبِيرٍ ﴿١﴾
2. That let-not worship you [z] except Allah; verily I am for you [b] from Him *natheeron* (*iterative warner*) and a *basheeron*[6] (*an iterative teller of pleasant tiding*).	أَلَّا تَعۡبُدُوٓاْ إِلَّا ٱللَّهَ ۚ إِنَّنِي لَكُم مِّنۡهُ نَذِيرٞ وَبَشِيرٞ ﴿٢﴾
3. And that *istaghfero*[7] (*let-seek forgiveness you* [z]) your [n] Lord; afterwards you [z] repent to Him, *youmatteao* ([*He*] *let relish the transitory worldly delights for*) you [b] *mata'an*[8] (*resource for a transitory worldly delight*) *hasanan* (*ultimate meritorious deed*) to *ajalen*[9] (*term-limit*) *musamma*[10] (*that which is designated and/or named*); and *youa'tey* ([*He*] *accords/allots*) every munificence possessor His munificence; and *en* (*if*) diverted you [c11] so verily I fear/know[12] (*to befall*) on you [b] a torment (*of*) a day big.	وَأَنِ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ ثُمَّ تُوبُوٓاْ إِلَيۡهِ يُمَتِّعۡكُم مَّتَٰعًا حَسَنًا إِلَىٰٓ أَجَلٖ مُّسَمّٗى وَيُؤۡتِ كُلَّ ذِي فَضۡلٖ فَضۡلَهُۥ ۖ وَإِن تَوَلَّوۡاْ فَإِنِّيٓ أَخَافُ عَلَيۡكُمۡ عَذَابَ يَوۡمٖ كَبِيرٍ ﴿٣﴾
4. To Allah (*is*) your [n] return; and He (*is*) over all [thing] Omnipotent.	إِلَى ٱللَّهِ مَرۡجِعُكُمۡ ۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ﴿٤﴾
5. Lo! Verily they, fold they [z] their chests to *yastakhfo*[13] (*affirmably conceal they* [z]) from him/Him;[14] ha, when *yastaghshawna* (*affirmably overlay they* [z]) their garments,	أَلَآ إِنَّهُمۡ يَثۡنُونَ صُدُورَهُمۡ لِيَسۡتَخۡفُواْ مِنۡهُ ۚ أَلَا حِينَ يَسۡتَغۡشُونَ ثِيَابَهُمۡ

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[1] See the *Lexicon* attached to this *Translation* for commentary on this!

[2] The word "**أحكمت**" is passively constructed word, meaning: they were *sanctioned*, i.e. they were *not* subsequently *modified*!

[3] The word "**لدن**" is closer than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which closer spatially and more specific! So, "*directly and possessively*" seems to indicate such closeness! See **اللسان**!

[4] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**!"

[5] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[6] The word "*basheeron*" is *masculine, singular, subjective noun*, meaning *proclaimer of good tiding*, with *no* English equivalent!

[7] The word "**إستغفروا**" = "**اطلبوا الغفران**" = "*let-seek forgiveness you*[z]!" In English there is *no seemly way* to say: "**إستغفروا**!" *per se*! So I settled for saying: "*let-seek forgiveness you*[z]!"

[8]. The word "**متاع**"="*mata'an*" is rooted in the word "**متَّع**," with many meanings, among them: *resources of transitory worldly delight*! See *Lexicon* attached to this *Translation* for more elaboration!

[9] The word "**الأجل**" means term-limit, see **اللسان**!

[10] The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*!

[11] The word "**تولوا**," say The Qur'an *commentators* is really "**تتولوا**," *omitted is one* of the *two successive* "**ت**," in such a case the *implication* is that, you[g] say: verily I fear/know….."

[12] *Linguistically* the word "**خفت**" carries *dual* meanings: (1) [*I*] *feared* and (2) [*I*] *knew*! Both could apply!

[13] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!

[14] The pronoun "**هـ**" in the word "**منه**" some say refers to Mohammad (SAWS) because when he passes by the hypocrites they *bend their chest and cover their faces* to *conceal their identity* from *him*. However, some others say the pronoun "**هـ**" refers to Allah! See **الدّر المصون، لـ احمد الحلبي** and **إعراب القرآن، لمحمود صافي**! It seems to me *more* to Mohammad (SAWS), as nothing is concealable from Allah (SWT)!

[*He*] knows what they [z] conceal and what they [z] disclose; verily He (*is*) Omniscient by the chests' possession.	يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ۝٥
6. And not of *dabba'ten*[w15] (*she-moving-creature*), in the Earth [w] except on Allah (*is*) its [w] *rez'qa*[x] (*provision-/victuals-for sustenance*) [x] and [*He*] knows its [w] *musta-qarra*[x] (*long-term-abode/ultimate realization*) [x] and its [w] storage,[x16] all (*are*) in a book manifester.	۞ وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِى كِتَٰبٍ مُّبِينٍ ۝٦
7. And He Who created the Heavens [w] and the Earth [w] in six days [x] and [was] His *Arsho*[x17] (*Throne of Kingship*) [x] over the water, to essay you [b] [*He*]: which [x] (*of*) you [b] (*is*) *ahsa'no*[18] (*perfecter and beautifuler*) a work[x]; and *la'en* (*indeed if*) you [g] said: verily you [b] (*are*) *mub'othoona*[19] (*ones to be resurrected*) after death, surely assuredly[20] say who [r] unbelieved they[z]: *en*(*not*) this except a magic manifester.	وَهُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُۥ عَلَى ٱلْمَآءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِن قُلْتَ إِنَّكُم مَّبْعُوثُونَ مِنۢ بَعْدِ ٱلْمَوْتِ لَيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ۝٧
8. And *la'en* (*indeed if*) We delayed *a'n* (*off*) them the torment to *ummaton*[w21] (*period*) [w] *ma'adodatan*[w22] (*short/countable*) [w] verily assuredly[23] say they [z] what imprisons it[x24]; lo, day [*it*[x]] comes (*to*) them (*is*) not *massroofan* (*that which is being diverted*) *a'n* them; and *haqa* (*deservedly besieged*) by them what they[z] were by it[x] *yastah'zeona* (*affirmably jest/jest they*[z]).	وَلَئِنْ أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُۥٓ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ۝٨
9. And *la'en* (*indeed if*) We (*caused*) the mankind (*to*) taste from Us a mercy[w] afterwards We wrested it[w] from him, verily he (*is*) surely *ya'oson* (*iteratively despairful*), *kafooron*[25] (*multitudinously ingrate/unbeliever*).	وَلَئِنْ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَٰهَا مِنْهُ إِنَّهُۥ لَيَـُٔوسٌ كَفُورٌ ۝٩
10. And *la'en* (*indeed if*) We (*caused*) him (*to*) taste a boon[w26] after a misery [w] touched [w]/betided [w] him, surely assuredly[27] says [*he*]: went away the *sayye'aa'to* [w] (*demeritorious-deeds*) [w] *a'n* (*off*) me; verily he surely (*is*) a reveler/rejoicer prideful.	وَلَئِنْ أَذَقْنَٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓ إِنَّهُۥ لَفَرِحٌ فَخُورٌ ۝١٠
11. Except whom [r] *ssabaro* (*they* [z] *held on patiently*) and they[z] worked the righteous-works[w] those for them (*are*) forgiveness[w] and a big remuneration.	إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝١١

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[15] For lack of a better term I chose a "*she-moving-creature*" for "**دابة**," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*!
[16] Its storage is where it is *buried* or it *remains* after its death!
[17] See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!
[18] There is no English word for **أحسن** =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!
[19] The word "*mub'othoon*"=is a *masculine plural objective noun* for which there is *no* English equivalent!
[20] The word "*assuredly*" is here used to *intensify* the word "say" as in Arabic it is "**يقولن**!"
[21] The word "**أمّة**" has more than a *dozen* different meanings, among them a *period*! See **الهادي**!
[22] The pronoun "**هـ**" in the word "**معدودة**" refers to "**أمّة**"= "while" which is a *feminine* gender, so its reference must be *feminized*! Hence, [w]!
[23] The "**ل**" in "**ليقولن**" is a *juratory* "**ل**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, expressed by "*assuredly*!"
[24] The first "it [w]" in this *Ayah* refers to the "*while*" (**أمّة**) a *feminine* gender, the second "it [x]" refers to "*torment*" (**العذاب**) a *masculine* gender!
[25] The word "**كفور**," is *masculine noun*, denying Allah's multiple favors, i.e. he is a multitudinous *ingrate/unbeliever*!
[26] See the *Lexicon* attached to this *Translation* for "*na'ama*"="*ne'amah*" = ("*boon*")!
[27] See footnote 2317 above regarding "**ل القسم**"!

12. So *la'alla* (*craving currently unavailable deed that, perhaps*) you[g] (*are*) leaving/leaver-(*of*) some (*of*) what (*is being*) revealed[28] to you[g] and *dha'egon*[29] (*temporarily constrained*) by it[x] your[t] chest that they[z] say: *lawla* (*why have not been*) descended on him a treasure or came with him an angel; verily only you[s] (*are*) *natheeron* (*iterative warner*) and Allah over all [thing] (*is*) Custodian.	فَلَعَلَّكَ تَارِكُۢ بَعۡضَ مَا يُوحَىٰٓ إِلَيۡكَ وَضَآئِقُۢ بِهِۦ صَدۡرُكَ أَن يَقُولُواْ لَوۡلَآ أُنزِلَ عَلَيۡهِ كَنزٌ أَوۡ جَآءَ مَعَهُۥ مَلَكٌۚ إِنَّمَآ أَنتَ نَذِيرٞۚ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ وَكِيلٌ ١٢
13. Or say they[z]: *iftraho*([*he*] *crafted it*[x] *as a lie for fraudulent end*); let-say [*you*[s]]: then *oto* (*let-produce/bring forth you*[z]) by ten *Suwaren*[w] (*Qur'an Subdivisions*)[w] *muftaraya'ten* (*crafted lies for fraudulent ends*)[w] like it[x] and let-summon you[z] whom[r] you[c] could of lesser than/without Allah, *en*(*if*) you[c] were *ssadeqeena* (*always truth enforcers*).	أَمۡ يَقُولُونَ ٱفۡتَرَىٰهُۖ قُلۡ فَأۡتُواْ بِعَشۡرِ سُوَرٖ مِّثۡلِهِۦ مُفۡتَرَيَٰتٖ وَٱدۡعُواْ مَنِ ٱسۡتَطَعۡتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمۡ صَٰدِقِينَ ١٣
14. So *ellam* (*if not*) *yestajeebo*[30] (*they*[z] *compliantly-answer*) for you[b] then let know you[z] that only (*it*[x]) (*had been*) descended by Allah's knowledge and that no an *elaha* (*a deity*) except Him; so are you[f] Muslims[31].	فَإِلَّمۡ يَسۡتَجِيبُواْ لَكُمۡ فَٱعۡلَمُوٓاْ أَنَّمَآ أُنزِلَ بِعِلۡمِ ٱللَّهِ وَأَن لَّآ إِلَٰهَ إِلَّا هُوَۖ فَهَلۡ أَنتُم مُّسۡلِمُونَ ١٤
15. Whoever [*he*] was wanting the life[w] (*of*) the world[w] and its[w] adornment[w] [*We*] fulfill[32] to them their works in it[w]; and they (*are*) in it[w] not (*to be*) diminished-/undervalued[33].	مَن كَانَ يُرِيدُ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا وَزِينَتَهَا نُوَفِّ إِلَيۡهِمۡ أَعۡمَٰلَهُمۡ فِيهَا وَهُمۡ فِيهَا لَا يُبۡخَسُونَ ١٥
16. Those who[r] (*are*) not for them in the Hereafter[w] except The Fire[w] and miscarried what *ssana'ao*[34] (*carefully-crafted they*[z]) in it[w35] and (*is*) a falsehood[x] what they[z] were working.	أُوْلَٰٓئِكَ ٱلَّذِينَ لَيۡسَ لَهُمۡ فِي ٱلۡأٓخِرَةِ إِلَّا ٱلنَّارُۖ وَحَبِطَ مَا صَنَعُواْ فِيهَا وَبَٰطِلٞ مَّا كَانُواْ يَعۡمَلُونَ ١٦
17. Is then who[p] [*he*] [was] on an evidence[w] from his Lord, and follows/recites[36] him/it[x37] a witnesser-/testifier[38] from Him, and of before him/it[x] *Mosa's* (*Moses'*) book (*distinctly*)[39]: principal and mercy[w]; those they[z] believe by him/it[x] and whoever unbelieves [*he*] by	أَفَمَن كَانَ عَلَىٰ بَيِّنَةٖ مِّن رَّبِّهِۦ وَيَتۡلُوهُ شَاهِدٞ مِّنۡهُ وَمِن قَبۡلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامٗا وَرَحۡمَةًۚ أُوْلَٰٓئِكَ يُؤۡمِنُونَ بِهِۦۚ وَمَن يَكۡفُرۡ بِهِۦ مِنَ ٱلۡأَحۡزَابِ فَٱلنَّارُ

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[28] The word "أوحى" in "يوحى" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And "الوحي" is *fire* or *king*! See اللسان!

[29] It is stated in إعراب القران الفريد في إعراب القران الهمداني- أبي العز حسين بن 1411هـ، القاهرة- دار الثقافة المصرية that "*dha'eq*"="ضائق" is used instead of "*dhayyegon*"="ضيق" because "*dha'egon*"="ضائق" indicates a *transitory* condition!

[30] The word "يستجيب" is rooted in "استجاب," meaning: *favorably/compliantly answered*, *not* just *answered*! See الهادي!

[31] That is *became submitters*, *surrenderors* to Allah!

[32] The word "نوف" from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*! Thus, "نوف" means *endeavor and gather the last part of an obligation to fully fulfill it*!

[33] The word "بخس" in "يبخسون" carries *two distinct* but *supportive* or almost *synonymous* meanings: (1) under-value, (2) diminish the value!

[34] The word "صنعوا" is rooted in the verb "صنع," which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal!

[35] That is in this world!

[36] The Arabic word used is "يتلو" which could mean either (1) *recites*, or (2) *succeeds* or *follows*!

[37] The pronoun "ه" in "يتلوه," "منه," and "قبله" could refer to (1) the "*evidence*," or (2) The *Qur'an*, in which case "recites" refers to the Prophet or the Arch Angel Geranial! See الدّر المصون، لـ احمد الحلبي!

[38] This "*witnesser/testifier*" could mean, and Allah knows best, *Arch Angel Genial*, who *follows* the aforementioned *evidence* or *recites* The *Qur'an* to Mohammad (SAWS).

[39] The word "إماما" has *many meanings* leading among them is being the "*principal*," *to be followed*, also "principal" and "mercy" are "حال"=*adverbs* or "تمييز"=*distinctions*! For *distinction* seems to me more applicable!

[2334] *Tako=ta'kon*, shortened for *resoluteness and assertiveness*.

him/it [x] of the parties then The Fire [w] (*is*) his appointment; so let not *tako*[40] ([*you*[s]] *be*) in dubitancy[w41] of it[x]; verily it[x] (*is*) the right[x] from your[t] Lord [and,] but most the mankind not believe they[z].	مَوْعِدُهُۥ ۚ فَلَا تَكُ فِى مِرْيَةٍ مِّنْهُ ۚ إِنَّهُ ٱلْحَقُّ مِن رَّبِّكَ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾
18. And who[a] (*is*) wronger[42] than who[p] *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah an untruth; those (*are to be*) exhibited they[z] on[43] their Lord and say the witnessers[44]: these, (*are*) who[r] lied they[z] on their Lord; Lo! Allah's curse (*is*) on the *dha'lemeena*[45] (*injustice-doers*).	وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ۚ أُو۟لَٰٓئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ ٱلْأَشْهَٰدُ هَٰٓؤُلَآءِ ٱلَّذِينَ كَذَبُوا۟ عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ﴿١٨﴾
19. Who[r] they[z] repel *a'n* (*off*) Allah's path, and *yabghonaha* (*they*[z] *earnestly-quest it*[w]) crookedly, and they (*are*) by the Hereafter[w] they (*are*) unbelievers.	ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُم بِٱلْءَاخِرَةِ هُمْ كَٰفِرُونَ ﴿١٩﴾
20. Those not (*had been*) weakeners/enfeeblers in the Earth [w] and not [was] for them of lesser than/-without Allah of *aw'leyaa*[46] (*guardians/allies*); (*to be*) doubled for them the torment, they [z] were not bearing the hearing and they [z] were not sighting-/discerning.	أُو۟لَٰٓئِكَ لَمْ يَكُونُوا۟ مُعْجِزِينَ فِى ٱلْأَرْضِ وَمَا كَانَ لَهُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ۘ يُضَٰعَفُ لَهُمُ ٱلْعَذَابُ ۚ مَا كَانُوا۟ يَسْتَطِيعُونَ ٱلسَّمْعَ وَمَا كَانُوا۟ يُبْصِرُونَ ﴿٢٠﴾
21. Those, who[r] lost they[z] their selves[w] and strayed *a'n* (*regarding*) them what they[z] were *yaftarona* (*they*[z] *craft a lie for fraudulent end*).	أُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٢١﴾
22. *La'jaram*[47] (*inevitably-right*) that they, in the Hereafter,[w] they (*are*) the *akhsarona* (*most losers*).	لَا جَرَمَ أَنَّهُمْ فِى ٱلْءَاخِرَةِ هُمُ ٱلْأَخْسَرُونَ ﴿٢٢﴾
23. Verily who [r] believed they [z] and worked they [z] the righteous-works [w] and *akhbato*[48] (*quieted-submissively they* [z]) to their Lord, those (*are*) the Paradise's [w] companions they (*are*) in it[w] immortals.	إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَأَخْبَتُوٓا۟ إِلَىٰ رَبِّهِمْ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٣﴾
24. A parable/example (*of*) the bi-teams (*is*) like the blind and the deaf and the *Ba'sseere* (*keen: seer/overall evaluator of the facts and their possible consequences*) and the *Samee'ey*[49] (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*) do *yastaweya'ne* (*the twain equal/even*) a parable/example; do then not you[z] reminisce.	۞ مَثَلُ ٱلْفَرِيقَيْنِ كَٱلْأَعْمَىٰ وَٱلْأَصَمِّ وَٱلْبَصِيرِ وَٱلسَّمِيعِ ۚ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾
25. And *laqad* (*verily, already and affirmatively*) We sent	وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ إِنِّى

[41] The word "مرية" *strictly linguistically speaking*, is "الشك و الجدل!" See اللسان، و الهادي، و التاج! Although some scholars, say it is "التردد في الشئ," which is the *result* of the "مرية" and not the "مرية" itself!

[42] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger!*"

[43] It is important to note here that "على"="*on*," is *adverb of time/place*, i.e. *circumstantial*, *state* or *condition*! See المغني!

[44] The word "*witnessers*" = "الأشهاد" could *also* mean "*the Prophets*," according to some! See اللسان!

[45] The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

[46] The word "أولياء" could also mean, among them: *protector, friend*!

[47] The word "لا جرم" means *inevitable-rightly*! See التاج! To make the Arabic "لا" corresponds to the English *counterpart* "not" the "*inevitable*" is legitimately modified to "*not-evitable*" and "rightly" is of course added to it to complete the meaning! Thus, "لا جرم" = "*Not evitable rightly*"= inevitably right!

[48] The word "اخبتوا"="*akhbato*," is rooted in "خبت" meaning: *quieted and submitted*! As the "المخبتين"= " الذين سكنوا و تواضعوا," see البصائر! Hence, *quieted and submitted* i.e. for their Lord!

[49] See the *Lexicon* attached to this *Translation* for this multi-meaning word = "المُسمِع!"

Noohan (*Noah*) to his people: verily I am for you[b] *natheeron* (*iterative warner*) manifester.	لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾
26. That not you[z] worship except Allah; verily I fear/-know[50] (*to fall*) on you[b] a torment (*of*) a painful day.	أَن لَّا تَعْبُدُوٓاْ إِلَّا ٱللَّهَ إِنِّيٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾
27. Then said the chiefs, who[r] unbelieved they[z] of his people: not we see you[g] except a human like us; and not we see *ettaba'aka* (*closely-followed you* [g]) except whom[r] they (*are*) our lows by first/apparent opinion-/thought; and not we see for you[b] on us of a munificence[x] rather we presume you[b] (*are*) liars.	فَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُواْ مِن قَوْمِهِۦ مَا نَرَىٰكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَىٰكَ ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ ٱلرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍۭ بَلْ نَظُنُّكُمْ كَٰذِبِينَ ﴿٢٧﴾
28. Said [*he*]: O, my people, did you[c] see *en* (*if*) I [was]/-were on an evidence[w] from my Lord and *aa'taney* ([*He*] *accorded/gave me*) a mercy[w] from *ende* (*by munificence of/by Rule of*) Him and (*had been*) obscured[w] on you[b] do we obligate you[b] (*to*) it[w] while you[f] (*are*) for it[w] dislikers.	قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَءَاتَىٰنِي رَحْمَةً مِّنْ عِندِهِۦ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا كَٰرِهُونَ ﴿٢٨﴾
29. And O, my people: not [*I*] ask you[b] on it[x51] a possession; *en* (*not*) my remuneration except on Allah, and I am not sure an ouster (*of*) whom[r] believed they[z]; verily they (*are*) their Lord's meters; [and, but] I see you[b] a people *tajhaloona*[52] (*you act ignorantly or incorrectly*).	وَيَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِيَ إِلَّا عَلَى ٱللَّهِ ۚ وَمَآ أَنَا۠ بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓاْ ۚ إِنَّهُم مُّلَٰقُواْ رَبِّهِمْ وَلَٰكِنِّيٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾
30. And O, my people: who[a] (*shall*) succor me of Allah *en* (*if*) I ousted them; do then not you[z] reminisce.	وَيَٰقَوْمِ مَن يَنصُرُنِي مِنَ ٱللَّهِ إِن طَرَدتُّهُمْ ۚ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾
31. And not [*I*] say for you[b] I have Allah's treasures and not [*I*] know the invisible and not [*I*] say that I am an angel and not [*I*] say for whom[r] disdain your[n] eyes, never Allah *you'atey* (*accords/gives*) them *khayran* (*desirables/possessions/goodness*), Allah (*is*) knowinger by what (*is*) in their selves[w], verily I then surely of the *dha'lemeena*[53] (*injustice-doers*).	وَلَآ أَقُولُ لَكُمْ عِندِي خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ إِنِّي مَلَكٌ وَلَآ أَقُولُ لِلَّذِينَ تَزْدَرِيٓ أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ ٱللَّهُ خَيْرًا ۖ ٱللَّهُ أَعْلَمُ بِمَا فِيٓ أَنفُسِهِمْ ۖ إِنِّيٓ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ﴿٣١﴾
32. Said they[z]: O, *Nooho* (*Noah*) *qad* (*already and affirmatively*) you[g] disputed us and you[g] swelled our disputation, so *eetee* (*let-*[*you*[s]] *produce/bring to pass for*) us by what [*you*[s]] promise us *en* (*if*) you[g] were of the *ssa'deqeena* (*always-truth-enforcers*).	قَالُواْ يَٰنُوحُ قَدْ جَٰدَلْتَنَا فَأَكْثَرْتَ جِدَٰلَنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٣٢﴾
33. Said [*he*]: verily only *ya'atee*[x] (*betides/eventuate*)[x] you[b] by it[x] Allah if [*He*] wills and not you[f] (*are*) surely weakeners/enfeeblers.	قَالَ إِنَّمَا يَأْتِيكُم بِهِ ٱللَّهُ إِن شَآءَ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿٣٣﴾

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50 *Linguistically* the word "خفت" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply!
51 The pronoun "هـ" in "عليه" possibly refers to his: (1) warning[x] or religion[x] or announcement[x]! See الدّر المصون، لـ احمد الحلبي!
52 The word "تجهلون"="*tajhaloon*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* some thing *not correct*!
53 The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

34. And not benefits you[b] my *noss'h*[54] (*sincere-counsel*) *en* (*if*) I wanted to *an'ssa'ho* (*sincerely-counsel*) for you[b] *en* [was] Allah wanting to *youghweykom*[55] ([*He*]*: causes indulgent straying of and so disappointment to you*[z]); He (*is*) your[n] Lord and to Him (*to be*) returned you[z].	وَلَا يَنفَعُكُمۡ نُصۡحِيٓ إِنۡ أَرَدتُّ أَنۡ أَنصَحَ لَكُمۡ إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغۡوِيَكُمۡۚ هُوَ رَبُّكُمۡ وَإِلَيۡهِ تُرۡجَعُونَ ٣٤
35. Or they[z] say: *iftraho*([*he*] *crafted it*[x] *as a lie for fraudulent end*); let-say [*you*[s]]: *en*(*if*) *iftaraytoho* (*I crafted it*[x] *as lie for fraudulent end*) then on me (*is*) my crime and I (*am*) a disclaimant/absolver[56] (*of myself*) of what *toj'remona*[57] (*crime-(commit you*[z]).	أَمۡ يَقُولُونَ ٱفۡتَرَىٰهُۖ قُلۡ إِنِ ٱفۡتَرَيۡتُهُۥ فَعَلَيَّ إِجۡرَامِي وَأَنَا۠ بَرِيٓءٞ مِّمَّا تُجۡرِمُونَ ٣٥
36. And (*had been*) revealed[58] to *Noohen* (*Noah*), verily it[x59]: never believe of your[t] people except who[p] [*he*] *qad* (*already and affirmatively*) believed; so let-not anguish/sorrow [*you*[s]] by what they[z] were doing.	وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُۥ لَن يُؤۡمِنَ مِن قَوۡمِكَ إِلَّا مَن قَدۡ ءَامَنَ فَلَا تَبۡتَئِسۡ بِمَا كَانُواْ يَفۡعَلُونَ ٣٦
37. And *issna'a*[60](*let-carefully craft* [*you*[z]])the *folka* (*Ark*), by Our Eyes and Our revelation; and let-not address Me [*you*[s]] in whom[r] *dhalamo*[61] (*they*[z] *wronged*); verily they are *mughraghoona*[62](*they who are to be drowned*).	وَٱصۡنَعِ ٱلۡفُلۡكَ بِأَعۡيُنِنَا وَوَحۡيِنَا وَلَا تُخَٰطِبۡنِي فِي ٱلَّذِينَ ظَلَمُوٓاْۚ إِنَّهُم مُّغۡرَقُونَ ٣٧
38. And *yassna'o*[63] ([*he*] *carefully-crafts*) the *folka* (*Ark*) and every-when passed by him chiefs of his people, they[z] scoffed of him; said [*he*]: *en*(*if*) you[z] scoff of us, verily we (*are*) scoffing of you[b] like you[z] scoff.	وَيَصۡنَعُ ٱلۡفُلۡكَ وَكُلَّمَا مَرَّ عَلَيۡهِ مَلَأٞ مِّن قَوۡمِهِۦ سَخِرُواْ مِنۡهُۚ قَالَ إِن تَسۡخَرُواْ مِنَّا فَإِنَّا نَسۡخَرُ مِنكُمۡ كَمَا تَسۡخَرُونَ ٣٨
39. So will know you[z] (*to*) whom[p] *ya'atey* (*comes to*) him a torment disgracing him and betides/legitimizes on him a sustainer torment.	فَسَوۡفَ تَعۡلَمُونَ مَن يَأۡتِيهِ عَذَابٞ يُخۡزِيهِ وَيَحِلُّ عَلَيۡهِ عَذَابٞ مُّقِيمٌ ٣٩
40. Until if came Our command and *fara* (*gushed-forth*) the oven, said We: let-load [*you*[s]] in it[w] of each a pair[64] (*male and female*) two and your[t] family[w] except	حَتَّىٰٓ إِذَا جَآءَ أَمۡرُنَا وَفَارَ ٱلتَّنُّورُ قُلۡنَا ٱحۡمِلۡ فِيهَا مِن كُلّٖ زَوۡجَيۡنِ ٱثۡنَيۡنِ وَأَهۡلَكَ إِلَّا مَن سَبَقَ عَلَيۡهِ ٱلۡقَوۡلُ

[54] The word "نَصَحَ" in "نصحي" in Arabic *defines* and *implies* more than its English *supposed* equivalent "*advised*!" The Arabic "نَصَحَ"= "أخلص القول فيما فيه الخير للمنصوح" i.e. he *sincerely-counseled* or *genuinely-opined* the advisee as to what is best for him! However, in English the words "*counseled*" or "*advised*" mean simply given *opinion* (*presumably*, *not* necessarily) as to the best course of action the *advisee* should take or do! Hence, the *qualifying* word "*sincerely*" is necessary to manifest the *distinction*!

[55] The word "غوى," in "يغويكم" = "إنهمك في الضلال و خاب," so *he: indulgently strayed and was disappointed*! See اللسان!

[56] The word "برىء," "فعيل" على وزن! "فاعل" بمعنى or "مفعول به!" In this case, "فاعل"بمعنى," *masculine*, *singular noun*!" Thus, "disclaimant" in the sense of *he* (the Prophet, SAWS) *disclaims* (frees) himself of *what others do and include him as part of them*, as in this case, *where they associate partners with Allah* and *he refuses* to associate with them or with what they claim! In other words, he disclaims/absolves himself from such associations!

[57] The words "تجرمون" unfortunately there is *no* English *correspondent*! Hence I say for "تجرمون": *you crime-commit*!

[58] See footnote 27 above regarding *reveal*!

[59] This "*It*[x]" refers the *truth of the matter*, a *masculine* gender in Arabic!

[60] The word "اصنع" is rooted in the verb "صنع," which means (1) *carefully* chose, or (2) *carefully crafted* or tried to approach perfection in making of (anything) or upbringing of any human or animal!

[61] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*!"

[62] The word "*mughraghoon*" is *masculine, plural objective noun*, for which there is no English equivalent, meaning they who are to be drowned!"

[63] See footnote 2354 above regarding "صنع!"

[64] That is a male and a female!

whom [p] preceded on him the say and who[p] [*he*] believed; and not believed with him except a few.	وَمَنْ ءَامَنَ ۚ وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٌ ﴿٤٠﴾
41. And said [*he*]: let-embark you [z] in it [w] by Allah's name, its [w] course and its [w] anchorage; verily my Lord (*is*) surely *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	۞ وَقَالَ ٱرْكَبُوا۟ فِيهَا بِسْمِ ٱللَّهِ مَجْر۪ىٰهَا وَمُرْسَىٰهَآ ۚ إِنَّ رَبِّى لَغَفُورٌ رَّحِيمٌ ﴿٤١﴾
42. And she runs [w] by them in a surge like the mountains, and called *Noohon* (*Noah*) his son, while he [was] in an isolation, O, my little-son[65] let-embark [*you*[s]] with us and let-not be [*you*[s]] with the unbelievers.	وَهِىَ تَجْرِى بِهِمْ فِى مَوْجٍ كَٱلْجِبَالِ وَنَادَىٰ نُوحٌ ٱبْنَهُۥ وَكَانَ فِى مَعْزِلٍ يَـٰبُنَىَّ ٱرْكَب مَّعَنَا وَلَا تَكُن مَّعَ ٱلْكَـٰفِرِينَ ﴿٤٢﴾
43. Said [*he*]: I shall lodge/retreat to a mountain (*to*) safeguard me from the water; said [*he*]: no safeguard today of Allah's command, except whom[p] *rahema*[66] ([*He*] *had mercy-given*); and interposed between them both the surge, so [*he*] [was] of the *mughragheena* (*they who were drowned*	قَالَ سَـَٔاوِىٓ إِلَىٰ جَبَلٍ يَعْصِمُنِى مِنَ ٱلْمَآءِ ۚ قَالَ لَا عَاصِمَ ٱلْيَوْمَ مِنْ أَمْرِ ٱللَّهِ إِلَّا مَن رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا ٱلْمَوْجُ فَكَانَ مِنَ ٱلْمُغْرَقِينَ ﴿٤٣﴾
44. And (*had been*) said: O, Earth[w] let swallow [*you*[y]] your[y] water; and O, Heaven[w] let-withhold [*you*[y]] (*your*[y] *rain*); and (*had been*) imbibed the water and the matter (*had been*) finished; and it[w] (*the Ark*[w]) set-she[y] [67] on the *Judey* (*mount*) and (*had been*) said: away for the people, the *dha'lemeena*[68] (*injustice-doers*).	وَقِيلَ يَـٰٓأَرْضُ ٱبْلَعِى مَآءَكِ وَيَـٰسَمَآءُ أَقْلِعِى وَغِيضَ ٱلْمَآءُ وَقُضِىَ ٱلْأَمْرُ وَٱسْتَوَتْ عَلَى ٱلْجُودِىِّ ۖ وَقِيلَ بُعْدًا لِّلْقَوْمِ ٱلظَّـٰلِمِينَ ﴿٤٤﴾
45. And called *Noohon* (*Noah*) his Lord; so said [*he*]: (*O*), my Lord, verily my son (*is*) of my family and truly Your[t] promise (*is*) the right and You[s] (*are*) the wisest[69] (*of*) the rulers.	وَنَادَىٰ نُوحٌ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ ٱبْنِى مِنْ أَهْلِى وَإِنَّ وَعْدَكَ ٱلْحَقُّ وَأَنتَ أَحْكَمُ ٱلْحَـٰكِمِينَ ﴿٤٥﴾
46. Said [*He*]: O, *Nooho* (*Noah*) verily he (*is*) not of your[t] family[w]; verily he (*is*) other than a righteous work; so let-not [*you* [s]] ask Me what not for you [g] by it [x] a knowledge; verily I admonish/exhort you[g] to [*you*[s]] be of the *jahileena*[70] (*they who act ignorantly or incorrectly*).	قَالَ يَـٰنُوحُ إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُۥ عَمَلٌ غَيْرُ صَـٰلِحٍ ۖ فَلَا تَسْـَٔلْنِ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۖ إِنِّىٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلْجَـٰهِلِينَ ﴿٤٦﴾
47. Said [*he*]: O, my Lord, verily I refuge by You[g] that	قَالَ رَبِّ إِنِّىٓ أَعُوذُ بِكَ أَنْ أَسْـَٔلَكَ

[65] The word "بُنَيّ," is the diminutive of son, said as an *endearment* to a beloved son!

[66] The word "رحمة" = "*mercy*" in Arabic "رحمة" is *unlike* its English equivalent, in that "رحمة" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc! As in this case, it is constructed in the past-tense for the masculine singular! There is no way to exactly render this in English *per se*! So the closest is to possibly say: "perhaps You mercy-gave," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*! The Arabic says, as if to say: *perhaps You mercied*," which cannot be said in correct English, as there is no such word as "*mercied*!"

[67] That is *came-to-rest*!

[68] The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

[69] The word "أحكم" has *no* English equivalent *per se*; however only in the sense of having the *absolute knowledge* and *absolute justice* and *infinite divine wisdom*! Thus, His "rule" would be the *wisest* and *best* possible *ruling*!

[70] The word "جاهلين"="*jaheleena*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* some thing *not correct*! So the "*jahiloona*" are *they who act ignorantly or incorrectly*!

[*I*] ask You [g] what not for me by it[x] knowledge; and *en* (*if*) not[71] [*You*[s]] forgive for me and *tarhamney* ([*You*[s]] *mercy-give me*) I (*shall*) be of the losers.	مَا لَيْسَ لِى بِهِۦ عِلْمٌ ۖ وَإِلَّا تَغْفِرْ لِى وَتَرْحَمْنِىٓ أَكُن مِّنَ ٱلْخَـٰسِرِينَ ﴿٤٧﴾
48. (*Had been*) said: O, *Nooho* (*Noah*) *ebbett* (*let-immigrate-/emigrate/dwell*[*you*[s]]) by peace from Us and blessings[w][72] on you[g] and on *umammen*[w] (*Allah's creatures*)[w] of whom[r] (*are*) with you[g]; and *umamum*[w] shall *numatte'aohum* ([*We*] *let them relish the transitory worldly delight*); afterwards touches them from Us a painful torment.	قِيلَ يَـٰنُوحُ ٱهْبِطْ بِسَلَـٰمٍ مِّنَّا وَبَرَكَـٰتٍ عَلَيْكَ وَعَلَىٰٓ أُمَمٍ مِّمَّن مَّعَكَ ۚ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾
49. *Telka*[w] (*she-that-afar-it*[w]/*those*[w]) (*are*) of the invisible *an'ba'e*[73] (*significant-and-availing-news*) reveal[74] it[w] [*We*] to you[g] not you[g] were, knowing it[w] you[s] and nor your[t] people of before this[x]; so *issber*(*let-hold on patiently you*[s]), verily the consequence [w] (*is*) for the *muttaqeena* (*reverential guarders against Allah's displeasure*).	تِلْكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهَآ إِلَيْكَ ۖ مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هَـٰذَا ۖ فَٱصْبِرْ ۖ إِنَّ ٱلْعَـٰقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾
50. And to *Aaden*[75] their brother *Hoodan* (*Heber*) said [*he*]: O, my people let-worship you[z] Allah, not for you[b] of an *elahen* (*a deity*) other than Him, *en* (*not*) you[f] (*are*) except *mufta'rona* (*crafter of lies for fraudulent end*).	وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ قَالَ يَـٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَـٰهٍ غَيْرُهُۥٓ ۖ إِنْ أَنتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾
51. O, my people: not [*I*] ask you[b] on it[x] a remuneration, not my remuneration except on Who *fattara* ([*He*] *had innately-perfectly-originated*) me, do then not cerebrate you[z].	يَـٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱلَّذِى فَطَرَنِىٓ ۚ أَفَلَا تَعْقِلُونَ ﴿٥١﴾
52. And O, my people: *istaghfero*[76] (*let-seek forgiveness you*[z]) (*from*) your[n] Lord; afterwards let-you[z] repent to Him, [*He*] sends the Heaven[w] on you[b] abundantly (*showering*) and [*He*] augments you[b] strength to your[n] strength; and let-not divert you[z] (*as*) criminals.	وَيَـٰقَوْمِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا۟ مُجْرِمِينَ ﴿٥٢﴾
53. Said they[z]: O, *Hoodo* (*Hebert*), not came you[g] (*to*) us by an evidence[w]; and not we, surely (*are*) leavers/-leaving our deities[w] because[77] (*of*) your[t] say; and not we (*are*) for you[g] surely believers.	قَالُوا۟ يَـٰهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِىٓ ءَالِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾
54. *En* (*not*) [*we*] say except possessed you[g] some (*of*) our deities[w] by an ill; said [*he*]: verily I *ush'hedo* ([*I*] *cite*	إِن نَّقُولُ إِلَّا ٱعْتَرَىٰكَ بَعْضُ ءَالِهَتِنَا

[71] The colon (:) here is intended to shoe that the word "*not*" applies to *both* (1) forgive for me *and* give me mercy, in other words: *not* forgive for me and *not* give me mercy!

[72] The word "**بركة**," the plural of which is "**بركات**! meaning: "multitudinous goodness and worthiness!"

[73] For the Arabic word "*anaba'a*"= the plural for "**نبأ**" for which there is *no* English equivalent! As it is (1) a *singular* noun; and (2) it means: "*significant-and-availing-news*," not just any news! Its avail is *its useful knowledge*! And (3) to denote the *significance* and *avail*, and *for lack of a better word*, I chose to *transliterate* and explain by saying: "*significant-and-availing-news*," as the word "news" *per se* is *very inadequate* to convey the **نبأ**! Clearly the word "*tiding*"="**خبر**" is *unfit*, as it *primarily* denotes simple "*information*," and "**نبأ**" *denotes* and *connotes more* momentous knowledge! See **الراغب**!

[74] See footnote 27 above regarding *reveal*!

[75] *Aad* is a name of an *ancient* Arab tribe of *prodigal stature* that took *its name from its leader's name*!

*There is "**تضرّونه**", as here, where the crimes were *multiples*, as *each person committed his/her own crime towards Allah*; and"**تضروه**" as in S9:39,the crime was a *uniform one*, that of *nonappearance* for *Jihad* (*Tabook's campaign*)!

[76] The word "**إستغفروا**" = "**اطلبوا الغفران**" = "[*you*] *seek forgiveness*!" In English there is *no seemly way* to say: "**إستغفروا**" *per se*! So I settled for saying: "[*you*] *seek forgiveness*!"

[77] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition **عن**!

for a witness) Allah and let-witness you[z] truly I am a disclaimant/absolver (*of myself*) of what you[z] partner (*with Allah*).	بِسُوٓءٍ ۗ قَالَ إِنِّىٓ أُشْهِدُ ٱللَّهَ وَٱشْهَدُوٓا۟ أَنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾
55. Of lesser than/without Him, so let-scheme (*against*) me you[z] together; afterwards let-not you[z] reprieve [*me*].	مِن دُونِهِۦ ۖ فَكِيدُونِى جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾
56. Verily I (*had*) trusted on Allah, my Lord and your[n] Lord, not of a *dabba'ten*[w78] (*she-moving-creature*) excep He (*is*) taker by its[w] forelock[79]; verily my Lord (*is*) on/over *Sseratten* (*road/way*) straight.	إِنِّى تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّى وَرَبِّكُم ۚ مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذٌۢ بِنَاصِيَتِهَآ ۚ إِنَّ رَبِّى عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٦﴾
57. *En* (*if*) then you[z] diverted[80], then *qad* (*already and affirmatively*) I communicated what I (*had been*) sent by [it [x]] to you[b]; and *yastakhlef* ([*He*] *affirmably makes vicegerents*) my Lord, a people other than you[b] and not *tadhorronaho** (*harm Him you[z] by your[n] various crimes*) a thing; verily my Lord over everything (*is*) *hafeedhon*[81] (*iterative keeper-up*).	فَإِن تَوَلَّوْا۟ فَقَدْ أَبْلَغْتُكُم مَّآ أُرْسِلْتُ بِهِۦٓ إِلَيْكُمْ ۚ وَيَسْتَخْلِفُ رَبِّى قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُۥ شَيْـًٔا ۚ إِنَّ رَبِّى عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ ﴿٥٧﴾
58. And *lamma* (*when/whence*) came Our command, *najjayna* (*iteratively delivered We*) *Hoodan* (*Heber*) and whom[r] believed they[z] with him by a mercy[w] from Us; and *najjaynahum* (*We iteratively delivered them*) from a harsh torment.	وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا هُودًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَنَجَّيْنَٰهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾
59. And *telka*[w] (*she-that-afar-it*[w] */ those*[w]) (*are*) *Aadon*, rejected they[z] by their Lord's *Aya'te*[w] (*miracles/signs/proofs*) and disobeyed they[z] His messengers, and *ettaqba'ao* (*closely-followed they*[z]) command (*of*) every *jabbaren* (*vigorous compeller/ever contumacious stubborn*) stubborn-/ perverse[82].	وَتِلْكَ عَادٌ ۖ جَحَدُوا۟ بِـَٔايَٰتِ رَبِّهِمْ وَعَصَوْا۟ رُسُلَهُۥ وَٱتَّبَعُوٓا۟ أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾
60. And they[z] (*had been*) followed in this world[w] (*by*) a curse[w] and [*too*] The *Qeyamatey's*[w] (*Judgment's*) Day[x]; Lo! Verily *Aadan* unbelieved their Lord; Lo! Away for *Aaden*, *Hood's* (*Heber's*) people.	وَأُتْبِعُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَآ إِنَّ عَادًا كَفَرُوا۟ رَبَّهُمْ ۗ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ ﴿٦٠﴾
61. And to *Thamuda*,[83] their brother *Sa'lihan* (*Methuselah*) said [*he*]: O, my people, let-worship you[z] Allah, not for you[b] of an *elahen* (*a deity*) other than Him; He established you[b] from the Earth[w] and *ista'amarakum*[84]	۞ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ هُوَ أَنشَأَكُم مِّنَ ٱلْأَرْضِ

[78] For lack of a better term I chose a "*she-moving-creature*" for "دابة," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*!

[79] The expression "*taker of its forelock*" is a lofty *Arabic tongue* metaphor meaning over powering it in full!

[80] The various linguists and Qur'an commentators say: "تولّوا" is really "تتولّوا" then the two "ت ت" were *incorporated* into *one*, rendering it "تَولّوا!" And according to some reading" "تُولّوا" that is with a "ت" with a "*dhamma*" on it and the "لّ" with a "*dahamma*" on it too! See التاج and الدّر المصون، لـ احمد الحلبي!

* Please see footnote of S9:61 for relevant elaboration regarding تضرّوه versus تضرّون!

[81] The word "حفيظ" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) (although he was small he could keep up with the larger boys in sports)!" (*Emphasis is added*)!

[82] The word "عنيد"= "*perverse*" which is "نعت" = *epithet*, in *grammatical* term "*adjective*" for "*jabbaren*!" See إعراب القرآن، لمحمود صافي!

[83] *Thamood* (*an ancient Arabian tribe*)

[84] That is He called on you to *develop your selves* and *develop the region of your abode*, and the Earth!

([He] *deputized you*[b] *for development*) in it[w]; so *istaghfero*[85] (*let-seek forgiveness you*[z]) (*of*) Him, afterwards let-repent you[z] to Him; verily my Lord (*is*) near Responder [*He*].	وَٱسْتَعْمَرَكُمْ فِيهَا فَٱسْتَغْفِرُوهُ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّى قَرِيبٌ مُّجِيبٌ ﴿٦١﴾
62. Said they[z]: O, *Ssaliho* (*Methusalah*) *qad* (*already and affirmatively*) you[g] were in us *marjuwan*[86] (*man of promise, hoped for as a leader*) before this[87]; do [*you*[s]] forbid us to worship [*we*] what worshipped our fathers; and verily we (*are*) surely in a doubt of what [*you*[s]] invite us to [it[x]] suspect[88].	قَالُوا۟ يَـٰصَـٰلِحُ قَدْ كُنتَ فِينَا مَرْجُوًّا قَبْلَ هَـٰذَآ ۖ أَتَنْهَىٰنَآ أَن نَّعْبُدَ مَا يَعْبُدُ ءَابَآؤُنَا وَإِنَّنَا لَفِى شَكٍّ مِّمَّا تَدْعُونَآ إِلَيْهِ مُرِيبٍ ﴿٦٢﴾
63. Said [*he*]: O, my people, have you[c] seen *en*(*if*) I [was] on an evidence[w] from my Lord and *aa'taney* ([*He*] *accorded/gave me*) from Him a mercy[w] then who[a] [*he*] succors me of Allah *en* I disobeyed Him; then not you[z] augment me other than a *takhseeren*[89] (*loss or ruin due to injudiciousness on my part*).	قَالَ يَـٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَءَاتَىٰنِى مِنْهُ رَحْمَةً فَمَن يَنصُرُنِى مِنَ ٱللَّهِ إِنْ عَصَيْتُهُۥ ۖ فَمَا تَزِيدُونَنِى غَيْرَ تَخْسِيرٍ ﴿٦٣﴾
64. And O, my people: this (*is*) Allah's she-camel for you[b] an *Aya'tan*[w] (*miracle/sign/proof*); so you[z] let her eat in Allah's land[w] and let-not you[z] touch/betide her by an ill, then (*shall*) take you[b] a torment near.	وَيَـٰقَوْمِ هَـٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً فَذَرُوهَا تَأْكُلْ فِىٓ أَرْضِ ٱللَّهِ ۖ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿٦٤﴾
65. Then they[z] hamstrung her so said [*he*]: *tamatta'ao* (*you*[z] *relish the temporary worldly delight*) in your[n] home[w] three days; *tha'leka* (*afar-that-it*/)[x] (*is*) a promise other than *makthooben* (*not to be: confuted or falsified*).	فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا۟ فِى دَارِكُمْ ثَلَـٰثَةَ أَيَّامٍ ۖ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ﴿٦٥﴾
66. Then *lamma* (*when/whence*) came Our command *najjayna* (*iteratively delivered We*) *Ssa'lihan* (*Methusalah*) and whom[p] believed they[z] with him by a mercy[w] from Us, and from an ignominy (*of*) then-day; verily your[t] Lord, He (*is*) The Strong The Mighty.	فَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا صَـٰلِحًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَمِنْ خِزْىِ يَوْمِئِذٍ ۗ إِنَّ رَبَّكَ هُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ ﴿٦٦﴾
67. And took[x] [*he/it*[x]] whom[r] *dhalamo*[90] (*who wronged they*[z]) the shriek[w] then became they[z] in their homes[w] kneelers.	وَأَخَذَ ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ فَأَصْبَحُوا۟ فِى دِيَـٰرِهِمْ جَـٰثِمِينَ ﴿٦٧﴾
68. As if not flourished they[z] in it[w]; lo, verily *Thamooda*, they[z] denied[91]/unbelieved their Lord; Lo! Away for *Thamooda*.	كَأَن لَّمْ يَغْنَوْا۟ فِيهَآ ۗ أَلَآ إِنَّ ثَمُودَا۟ كَفَرُوا۟ رَبَّهُمْ ۗ أَلَا بُعْدًا لِّثَمُودَ ﴿٦٨﴾

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85 The word "استغفروه" = "اطلبوا غفرانه" = "[*you*] *seek his forgiveness*!" In English there is *no seemly way* to say: "استغفروه" *per se*! So I settled for saying: "[*you*] *seek His forgiveness*!"

86 The word *marjowwan* in Hemyar's Tribe language means: حقير= low/mean/despicable/contemptible! See كتاب اللغات في القرآن، تحقيق صلاح الدين المنجد، القاهرة 1365هـ-1946م

87 That is the message he had proclaimed to his people!

88 The word "مريب" here is "نعت" = "*adjective*," hence "*suspect*!" See إعراب القرآن، محمود صافي! However the word "*suspect*" could fit for a *noun* or an *adjective*!

89 There are *five* different words to generally, although *not precisely*, mean "*loss*!" Thus: " تخسير، الخسران، الإخسار، الخسار، الخسارة!" Here "التخسير," as so indicated!

90 See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*!"

91 The word "كفر" in "كفروا" *linguistically* has *many* meanings: such as "*denied*" as in this *Ayah*, see الطبري!

69. And *laqad* (*verily, already and affirmatively*) came[w] Our messengers[x] (*to*) *Ebraheema* (*Abraham*) by the *bushra*[w] (*a pleasing-tiding*)[w92] said they[z]: *salaman* (*we say peace*); said [*he*]: *salamon*[93] (*absolute/infinitive peace*); so *ma* (*not but a while*) waited [*he*] that came [*he*] by *haneedhen* (*roasted in a pit and topped by rocks to get it well-cooked*) calf[x].	وَلَقَدْ جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُواْ سَلَٰمًا ۖ قَالَ سَلَٰمٌ ۖ فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذٍ ٦٩
70. Then *lamma* (*when/whence*) [*he*] saw their hands[w] not reach to it[x] [*he*] estranged (*that of*)[94] them and [*he*] conceived of them a *kheyfatan*[w95] (*circumstantial state-of-fear*)[w]; said they[z]: let-not fear [*you*[s]], verily we (*have been*) sent to *Lootten's* (*Lot's*) people.	فَلَمَّا رَءَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۚ قَالُواْ لَا تَخَفْ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمِ لُوطٍ ٧٠
71. And his woman/wife standing-she[y96] so laughed-she[y] so We *bashshara*[97] (*told pleasant tidings to*) her by *Is-haqa* (*Isaac*) and from beyond[98] *Is-haqa* (*Isaac*) *Ya'aqooba* (*Jacob*).	وَٱمْرَأَتُهُۥ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنَٰهَا بِإِسْحَٰقَ وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ ٧١
72. Said she[y]: O, woe, me[99]; do [*I*] birth while I am *ajoozon* (*an aged-woman*) and this, my *ba'al* (*lord/owner/husband*) (*is*) *shaykhan* (*aged/senile person*); verily this, surely (*is*) a thing, wonderment.	قَالَتْ يَٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٌ وَهَٰذَا بَعْلِى شَيْخًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عَجِيبٌ ٧٢
73. Said they[z]: do you[y] wonder from Allah's command; Allah's mercy[w] and His blessings[w 100] (*are*) on you[b] the house's folks[w]; verily He (*is*) *Hameedon*[101] (*iteratively praised, multitudinous praiser He*), Supreme.	قَالُوٓاْ أَتَعْجَبِينَ مِنْ أَمْرِ ٱللَّهِ ۖ رَحْمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ ۚ إِنَّهُۥ حَمِيدٌ مَّجِيدٌ ٧٣
74. So *lamma* (*when/whence*) went *a'n* (*off*) *Ebraheema* (*Abraham*) the startle and came-she[y] (*to*) him the *bushra*[w] (*pleasing-tiding*)[w102] mutually disputes Us [*he*] in *Lootten's* (*Lot's*) people.	فَلَمَّا ذَهَبَ عَنْ إِبْرَٰهِيمَ ٱلرَّوْعُ وَجَآءَتْهُ ٱلْبُشْرَىٰ يُجَٰدِلُنَا فِى قَوْمِ لُوطٍ ٧٤

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[92] Here again there is *no single* word in English for the *noun* "بُشرى;" so we resort to transliteration and parenthetical explanation! So, *bushra* (*a pleasing-tiding*)! And "بُشرى," *unlike* its *verbal conjugates*, *throughout* The Qur'an *always* use it for the "*khayrey*" (*desirables, goodnesses, worthinesses*)!

[92] The word "*salamon*" is in the *infinitive-noun* mood versus "*salaman*"= *objective noun* mood! So "*salamon*" is of *greater intensity*! This goes well with Allah's instructions, well stated by the *Ayah*: "And when (*had been*) greeted you[c] by a greeting[w], then let-you[z] greet by better than it[w] or let-forthwith-return it[w] you[z]." (s4:59)

[94] That is the fact that they were *not* interested to eat as his guests!

[95] The word "*kheyfatan*"= "خيفة" is a *noun* etymologically it is "خِوفة" *as if it is a once*! Hence, it is a *circumstantial* "*state-of-fear*" for a *given situation*! See تاج العروس. And (*S*20:67) provides *strong support* for "خيفة" as so stated, as the *Ayah* says: "So, [*he*] perceived in himself a *kheyfatan* (*a circumstantial state-of-fear*) *Mosa* (*Moses*)!" Moses' *kheyfatan* was during the *initial* stage of the show-down between Pharos magicians and Moses!

[96] The word "*wife*" is clearly a *feminine* gender. And since "*standing*" is *its* qualifier, so it's likewise *feminized*. Hence is suffixed to standing, "standing-she[y]!

[97] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر\ يُبَشِّر\مُبَشِّر!

[98] The word "وراء" means: (1) "القدآم أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم ألآخرة." (2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة." (3) ولد الولد. So, here (3) ولد الولد or *beyond* in its sense of *above reach of knowledge or experience* could also apply, as to the *importance* of (3)!

[99] Apparently the "الف" in "ياويلتا" is "الف بدلا من ياء المتكلم," to mean "يا ويلتي!" See الدر المصون، لـ السمين الحلبي!

[100] The word "بركة," the plural of which is "بركات! meaning: "multitudinous goodness and worthiness!"

[101] See the *Lexicon* attached to this *Translation* for this word, "*Hameed*"= "حميد" *linguistically* means: (1) *multitudinous praised* and (2) *multitudinous praiser*!

[102] See the *Lexicon* attached to this *Translation* regarding *bashashara* = بشَّر!"

75. Verily *Ebraheema* (*Abraham*) surely (*is*) a forbearer, *awwahon* (*iterative sigher*) *muneebon*[103] (*iterative returner-penitent*).	إِنَّ إِبْرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٌ مُّنِيبٌ ﴿٧٥﴾
76.O, *Ebraheemo* (*Abraham*): let- shun[*you*[s]] *a'n* (*off*) this[x]; verily it[x][104] *qad* (*already and affirmatively*) came your[t] Lord's command and verily they, a comer[x] (*to*) them (*is*) a torment[x] other than *mardooden* (*that which is to be warded off*).	يَٰٓإِبْرَٰهِيمُ أَعْرِضْ عَنْ هَٰذَآ ۖ إِنَّهُۥ قَدْ جَآءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ ءَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾
77. And *lamma* (*when/whence*) came-she[y] Our messengers[x] (*to*) *Loottan* (*Lot*), ([*he*] *was*) displeased[105] by them and [*he*] straitened by them a *dhar'an*[106] (*measure/-capacity/unease*) and said[*he*]: this[x] (*is*) a day *asseebon*[107] (*arduously difficult*).	وَلَمَّا جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَٰذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾
78. And came (*to*) him his people (*who had been*) rushed to him and of before they[z] were working the *sayye'aa'te*(*demeritorious-deeds*)[w]; said[*he*]: O, my people, these (*are*) my daughters they[y] (*are*) *att'haro* (*more purging*) for you[b]; so *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah and let-not you[z] disgrace me in my guests; is not of you[b] a man-*raheedon*[108] (*mature discerner of situations and strict adherer to the right*).	وَجَآءَهُۥ قَوْمُهُۥ يُهْرَعُونَ إِلَيْهِ وَمِن قَبْلُ كَانُوا۟ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ ۚ قَالَ يَٰقَوْمِ هَٰٓؤُلَآءِ بَنَاتِى هُنَّ أَطْهَرُ لَكُمْ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ فِى ضَيْفِىٓ ۖ أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ ﴿٧٨﴾
79. Said they[z]: *laqad* (*verily, already and affirmatively*) knew you[g] not for us in your[t] daughters of a right and verily you[g] surely know what we want.	قَالُوا۟ لَقَدْ عَلِمْتَ مَا لَنَا فِى بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾
80. Said [*he*]: had that for me by you[b] strength or [*I*] lodge/retreat to a hard force/clan[109].	قَالَ لَوْ أَنَّ لِى بِكُمْ قُوَّةً أَوْ ءَاوِىٓ إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨٠﴾
81. Said they[z]: O, *Lootto* (*Lott*) verily we (*are*) your[t] Lord's messengers, never(*shall*) they[z] reach to you[g]; therefore *as're* (let-[*you*[s]] *nocturnally-ambulate/travel*) by your[t] family[w] by a segment of the night and let not *yaltafit* (*side-glance*) of you[b] *ahadon*[110] (*lone/any-one*) except your[t] woman/wife; verily it[x][111] (*is*) betiding her, what betided them; verily their appointment (*is*) the morning; is not the morning surely near.	قَالُوا۟ يَٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوٓا۟ إِلَيْكَ ۖ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا ٱمْرَأَتَكَ ۖ إِنَّهُۥ مُصِيبُهَا مَآ أَصَابَهُمْ ۚ إِنَّ مَوْعِدَهُمُ ٱلصُّبْحُ ۚ أَلَيْسَ ٱلصُّبْحُ بِقَرِيبٍ ﴿٨١﴾

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103 The word "**منيب**" from "**أناب**" means *iteratively returned penitent*! See **الراغب**!

104 That is the right or the truth!

105 He wished he did not have them, as he was afraid from his people who would abuse them while he is not in a position to ward off his people from these good looking guests!

106 The expression "*straitened by them a measure*" is an Arabic *tongue* expression meaning he could not stand the situation and *did not know what to do* in this case he was *thinking what measures for him to take to protect them*, by what way to protect "his guest!"

107 The word "**عصيب**"= **شديد عسير**, meaning *arduously difficult*!

108 See the *Lexicon* attached to this *Translation* for discussion of the word "**الرشد**" of which "**رشيد**" is a *derivative*!

109 The expression "**ركن شديد**" is based on the word "**ركن**" meaning: (1) clan; (2) pillar; (3) force of supporters! He was *wishing to have a strong clan to support him*. However, in this case his "**ركن**" ="pillar" and "supporter" was Allah through the angels!

110 See the *Lexicon* attached to this *Translation* regarding "**أحد**!"

111 The "*it* [v]" refers to the *right*, or the *truth of the matter*!

82. So *lamma* (*when/whence*) came Our command We made its[w] top its[w] bottom and *amttarna*[112] (*We ill-rained*) on it[w] stones[w113] of *Sejjeelen* (*petrified clay*) *mandhooden* (*had been orderly tiered*).	فَلَمَّا جَآءَ أَمْرُنَا جَعَلْنَا عَٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ ٨٢
83. *Mosawwamatan* (*marked*) *enda* (*by Rule of*) your[t] Lord and not it[w] of the *dha'lemeena*[114] (*injustice-doers*) surely far.	مُّسَوَّمَةً عِندَ رَبِّكَ ۖ وَمَا هِيَ مِنَ ٱلظَّٰلِمِينَ بِبَعِيدٍ ٨٣
84. And to *Madyana* their brother *Shuaiban* said [*he*]: O, my people let-worship you[z] Allah, not for you[b] of an *elahen* (*a deity*) other than Him, and let-not you[z] diminish the measure and the balance; verily I see you[b] by *khayren* (*betterment/worthiness/goodness*) and verily I fear/know[115] (*to fall*) on you[b] a torment (*of*) a besieging/besetting day[116].	۞ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ وَلَا تَنقُصُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ ۚ إِنِّىٓ أَرَىٰكُم بِخَيْرٍ وَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ٨٤
85. And O, my people: let-fulfill[117] you[z] the measure and the balance by the *qesstte*[118] (*rendering absolute-justice post removal of injustice*) and let-not diminish you[z] the mankind their things and let-no *ta'athaw*[119] (*you[z] mischief-hardest*) in the Earth[w] corruptingly/ (*as*) corruptors.	وَيَٰقَوْمِ أَوْفُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ٨٥
86. Allah's remnant[w120] (*is*) *khayron* (*choicer/superior-/worthier*) for you[b] *en* (*if*) you[c] were believers; and I am not on you[b] surely *hafeedhen*[121] (*iterative keeper-up*).	بَقِيَّتُ ٱللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۚ وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ ٨٦
87. Said they[z]: O, *Shuaibo* does your[t] Prayer[w] command you[g] that [*we*] leave what worship our fathers or that [*we*] do in our possessions what [*we*] want[122]; Verily you[s] (*are*) surely the forbearer[123] the *rasheedo* (*discerner at maturity and strict adherer to what is right*).	قَالُوا۟ يَٰشُعَيْبُ أَصَلَوٰتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءَابَآؤُنَآ أَوْ أَن نَّفْعَلَ فِىٓ أَمْوَٰلِنَا مَا نَشَٰٓؤُا۟ ۖ إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ ٨٧
88. Said [*he*]: O, my people have you[c] seen *en* (*if*) I [was] on evidence from my Lord and *razaqa* ([*He*] *gave victuals for sustenance for*) me from Him a *rez'qan*[x] (*provision-/victuals for sustenance*)[x] *hasanan* (*ultimate meritorious deed*) and not [*I*] want to oppose you[z] to what [*I*] forbid	قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَرَزَقَنِى مِنْهُ رِزْقًا حَسَنًا ۚ وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ

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112 In Arabic there is a *distinction* between "مطر" = rained, and "أمطر"=ill-rained, as "مطر" = في الخير and "أمطر" في الشر, see الراغب! In this case "أمطر" is used! So for *lack* of "أمطر" in English, I chose ill-rained!

113 The word "حجارة" translated as "*stones***" is plural of *multiplicity* versus plural of *paucity*!

114 The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

115 *Linguistically* the word "خفت" carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!

116 The word "محيط" could mean: "*surrounder*," but since it is with respect to "*torment*" so *besetting* seems more *suitable*!

117 The word "اوفوا" from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*! So, "اوفوا" means *you endeavor and gather the last part of an obligation and fulfill it*!

118 That is by scale no more and no less!

119 The word "تعثوا" from "العثو = أشدّ الفساد", means to mischief causing hardest of corruption! See اللسان!

120 That is, Allah's *criteria* of prescriptions and proscriptions, or that which is *left* for you *after fulfilling* your obligations to others.

121 The word "حفيظ" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) [although he was small he could keep up with the larger boys in sports]!" (*Emphasis is added*)!

122 That is they wanted to do whatever their whims urges them to do in their possessions, as long as that was by mutual consent among them, even if that was illegitimate!

123 The word الحليم الرشيدفي لغة مدين بمعنى الأحمق السفيه، أنظر اللغات في القرآن،تحقيق ونشر صلاح الدين المنجد، القاهرة 1946 م

you[b] *a'n* (*regarding*) it[x]; *en* (*not*) [*I*] want except the reform, whatever I could; and not my *tawfeeq* (*harmony/success in my task/mission*) except by Allah, on Him I trusted and to Him *oneebo*[124] ([*I*] *iteratively return-penitent*).	مَآ أَنْهَىٰكُمْ عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُ ۚ وَمَا تَوْفِيقِىٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ (٨٨)
89. And O, my people: let not you[z] assuredly offend (*due to*) my conflict (*with you*[z]), to betide you[b] like what betided *Noohen's* (*Noah's*) people or *Hooden's* (*Heber's*) people or *Ssa'lihen's* (*Methuslah's*) people, and not *Lootten's* (*Lott's*) people of you[b] (*are*) surely far.	وَيَٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِىٓ أَن يُصِيبَكُم مِّثْلُ مَآ أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَٰلِحٍ ۚ وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ (٨٩)
90. And *istaghfero*[125] (*let-seek forgiveness you*[z]) your[n] Lord; afterwards let-repent you[z] to Him; verily my Lord (*is*) *Raheemon* (*iterative mercy Giver*), *Wadoodon* (*repetitive affection Giver*).	وَٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّى رَحِيمٌ وَدُودٌ (٩٠)
91. Said they[z]: O, *Shuaibo* [*we*] understand not much of what [*you*[s]] say; and verily we surely see you[g] [in] us weak; and *lawla* (*had it not been for*) your[t] *rahtto*[126] (*clan who are like us*) surely we (*would have*) stoned[127] you[g] and you[s] (*are*) not on us surely *azeezen* (*dear/arduous-/considerable*).	قَالُوا۟ يَٰشُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرَىٰكَ فِينَا ضَعِيفًا ۖ وَلَوْلَا رَهْطُكَ لَرَجَمْنَٰكَ ۖ وَمَآ أَنتَ عَلَيْنَا بِعَزِيزٍ (٩١)
92. Said [*he*]: O, my people are my *rah'tte*[128] (*three and less than nine/clan*) *a'azzo* (*dearer/more: arduous/considerable*) on you[b] than Allah; and *ittakhathtto*[129] (*you*[z] *took and presumed*) Him beyond[130] your[n] back[131]; verily my Lord by what you[z] work (*is*) Surrounder.	قَالَ يَٰقَوْمِ أَرَهْطِىٓ أَعَزُّ عَلَيْكُم مِّنَ ٱللَّهِ وَٱتَّخَذْتُمُوهُ وَرَآءَكُمْ ظِهْرِيًّا ۖ إِنَّ رَبِّى بِمَا تَعْمَلُونَ مُحِيطٌ (٩٢)
93. And O, my people let-work you[z] over your[n] status, verily I am a worker; will know you[z] whom[p] a *ya'atee*[x] (*betides/befalls*)[x] him a torment[x] disgracing him and who[p] (*is*) a liar; and let-watch/observe you[z] verily I am with you[b] a *raqeebon* (*observer/watcher*).	وَيَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌ ۖ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَٰذِبٌ ۖ وَٱرْتَقِبُوٓا۟ إِنِّى مَعَكُمْ رَقِيبٌ (٩٣)
94. And *lamma* (*when/whence*) came Our command *najjayna* (*We repetitively delivered*) *Shuaiban* and whom[r] believed they[z] with him by a mercy[w] from Us; and took[w] the shriek-she[y] whom[r] *dhalamo* (*they*[z] *wronged*) then they[z] became in their homes[w] kneelers.	وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ جَٰثِمِينَ (٩٤)

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124 The word "أنيب" means I *return* time and again or again and again as *penitent*, refer to تاج العروس!

125 The word "إستغفروا" = "اطلبوا الغفران" = "[*you*] *seek forgiveness*!" In English there is *no seemly way* to say: "إستغفروا" *per se*! So I settled for saying: "[*you*] *seek forgiveness*!"

126 The word "رهط" means: (1) number of people between *three* and *nine or ten*; (2) clan; (3) tribe. In this case and Allah knows best, *Shuaib's* people were telling him: if it were not for his clan/tribe who are like us in faith, we would have stoned you, as you are not among us of a great status!

127 The word "رجم" has *many meanings*: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (*someone*) alone, i.e. left off, (5) banished, (6) surmised, (7) killed!

128 The word "رهط"= "*rahtt*" has *several meanings among them* and *relevant* here is "*clan, three or less than nine*!"

129 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is always taking *and making/presuming some thing* of what was taken! Thus, it is *not* just the mere *taking*!

130 The word "وراء" means: (1) "القدّام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم ألآخرة." (2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة." (3) ولد الولد. So, here (2 seems to apply!

131 The word "ظِهْريا" means *trivial* or *of little significance*, *value* or *measure*, thus relegating Him to the back! Thus, Prophet *Shuaib* was *reproaching and reprimanding* his people for *taking and making* Allah "ظِهْريا!"

95. As if not flourished they [z] in it [w]; Lo! Away for *Madyana*[w] like gone-she[y] *Thamooda*[w].	كَأَن لَّمۡ يَغۡنَوۡاْ فِيهَآۗ أَلَا بُعۡدٗا لِّمَدۡيَنَ كَمَا بَعِدَتۡ ثَمُودُ ٩٥
96. And *laqad* (*verily, already and affirmatively*) We sent *Mosaa* (*Moses*) by Our *Aya'te*[w] (*miracles/signs/proofs*) and an authority[x] manifester[x].	وَلَقَدۡ أَرۡسَلۡنَا مُوسَىٰ بِـَٔايَٰتِنَا وَسُلۡطَٰنٖ مُّبِينٍ ٩٦
97. To Pharaoh and his chiefs, then *ettaba'ao* (*closely-followed they* [z]) Pharaoh's command and not Pharaoh's command surely *rasheeden* (*maturely discerner and adherer to the right*).	إِلَىٰ فِرۡعَوۡنَ وَمَلَإِيْهِۦ فَٱتَّبَعُوٓاْ أَمۡرَ فِرۡعَوۡنَۖ وَمَآ أَمۡرُ فِرۡعَوۡنَ بِرَشِيدٖ ٩٧
98. [*He*] precedes his people The *Qeyamatey's*[w] (*Judgment's*) Day [x] so brought them [*he*] (*to*) The Fire [w]; and wretched the *werdo*[132] (*incomers*), the *mawroodo* (*place they were led to*).	يَقۡدُمُ قَوۡمَهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ فَأَوۡرَدَهُمُ ٱلنَّارَۖ وَبِئۡسَ ٱلۡوِرۡدُ ٱلۡمَوۡرُودُ ٩٨
99. And (*had been*) followed they[z] in this-she[y] (*by*) a curse[w] and The *Qeyamatey's*[w] (*Judgment's*) Day[x] wretched the subvention the *marfoodo* (*that which had been subventioned*).	وَأُتۡبِعُواْ فِي هَٰذِهِۦ لَعۡنَةٗ وَيَوۡمَ ٱلۡقِيَٰمَةِۚ بِئۡسَ ٱلرِّفۡدُ ٱلۡمَرۡفُودُ ٩٩
100. *Tha'leka* (*afar-that-it/*) [x] (*is*) of *an'ba'e*[x133] (*significant-and-availing-news*) [x] of the villages [w] [*We*] narrate it [x134] on you [g] of it [w] a stander[135] and (*of it* [w]) *hasseedon* (*that which is: harvested/ruined by time*).	ذَٰلِكَ مِنۡ أَنۢبَآءِ ٱلۡقُرَىٰ نَقُصُّهُۥ عَلَيۡكَۖ مِنۡهَا قَآئِمٞ وَحَصِيدٞ ١٠٠
101. And not *dha'lamana*[136] (*We wronged*) them [and,] but *dhalamo*[137] (*they* [z] *wronged to*) their selves [w]; then not enriched-she [y138] *a'n* (*off*) them their deities, which [u] they[z] invoke of lesser than Allah of a thing, *lamma* (*when/whence*) came your[t] Lord's command; and not augmented them other than *tat'beeben* (*bane/-discomfiture*).	وَمَا ظَلَمۡنَٰهُمۡ وَلَٰكِن ظَلَمُوٓاْ أَنفُسَهُمۡۖ فَمَآ أَغۡنَتۡ عَنۡهُمۡ ءَالِهَتُهُمُ ٱلَّتِي يَدۡعُونَ مِن دُونِ ٱللَّهِ مِن شَيۡءٖ لَّمَّا جَآءَ أَمۡرُ رَبِّكَۖ وَمَا زَادُوهُمۡ غَيۡرَ تَتۡبِيبٖ ١٠١
102. And like *tha'leka* (*afar-that-it/*) [x] your [t] Lord's take *edha* (*when/then*) [*He*] took the villages [w] while it [w] (*was*) *dha'lematon*[w] (*injustice-doer-she* [y]); verily His take (*is*) painful, severe.	وَكَذَٰلِكَ أَخۡذُ رَبِّكَ إِذَآ أَخَذَ ٱلۡقُرَىٰ وَهِيَ ظَٰلِمَةٌۚ إِنَّ أَخۡذَهُۥٓ أَلِيمٞ شَدِيدٌ ١٠٢
103. Verily in *tha'leka* (*afar-that-it/*) [x] (*is*) an *Aya'tan* (*miracle/sign/proof*) for whom [p] [*he*] feared/knew[139] the Hereafter's torment; *tha'leka* (*is*) a day *majmo'on* (*had been gathered from here and there*) for it[x] the man-kind, and *tha'leka* (*is*) a day[x] *mashhoodon*[140] (*day being witnessed by the multitudes*).	إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّمَنۡ خَافَ عَذَابَ ٱلۡأٓخِرَةِۚ ذَٰلِكَ يَوۡمٞ مَّجۡمُوعٞ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوۡمٞ مَّشۡهُودٞ ١٠٣

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132 The word *werdo*="وِرْدٌ" has many meanings: (1) gait (going) towards a water source, (2) incoming group of people, (3) a portion of water once taken from a water source, (4) a flock of incoming birds, (5) an attack of fever, (6) a given portion of Qur'an recitation or supplications.

133 See the *Lexicon* attached to this *Translation* for "*naba'a*!"

134 The "هـ" in "نقصه" refers to the "*matter*" or the "*news*" stated in the *immediately* aforementioned *Ayah*!

135 That is still standing for viewing by any one choosing to see it, i.e. existing in a particular state!

136 See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*!"

137 Ibid!

138 The word "أغنى" in "أغنت" has double meanings: (1) *enriched*, (2) *sufficed*! But "enriched" *includes* sufficed and *not* vice versa! As "enriched" *made rich or richer*, *made fuller, more meaningful, or more rewarding* whereas "sufficed" *met the present needs of a specific task*! Hence "enriched" is *superior*!

139 The word "خاف" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply! See اللسان!

140 The word "*mashhood*"= "مشهود" is an *objective noun* for which there is no English equivalent!

104. And not [*We*] delay it[x][141] except for *ajalen*[142] (*term-limit*) *ma'adooden* (*that which is countable*).	وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٖ مَّعۡدُودٖ ١٠٤
105. Day *ya'atee* [x] (*betides/ eventuates*) [x] not speaks a self [w] except by His leave, then of them a misfortunate[143] and a fortunate.	يَوۡمَ يَأۡتِ لَا تَكَلَّمُ نَفۡسٌ إِلَّا بِإِذۡنِهِۦۚ فَمِنۡهُمۡ شَقِيّٞ وَسَعِيدٞ ١٠٥
106. So as-to whom[r] *shoqo*[144] (*had received misfortune*) they[z] surely (*are*) in The Fire [w] for them in it [w] a *zafeeron* (*hard inhaling*) and a *sha'heeqon* (*hard exhaling*).	فَأَمَّا ٱلَّذِينَ شَقُواْ فَفِي ٱلنَّارِ لَهُمۡ فِيهَا زَفِيرٞ وَشَهِيقٌ ١٠٦
107. Immortals they[z] (*are*) in it[w] when[o]/whatever[145] bided-she[y] (*constantly unchanging*) the Heavens[w] and the Earth[w] except whatever[146] willed your[t] Lord; verily your[t] Lord (*is*) *Fa'aalon*[147] (*stalwart Doer*) for what [*He*] wants.	خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ إِلَّا مَا شَآءَ رَبُّكَۚ إِنَّ رَبَّكَ فَعَّالٞ لِّمَا يُرِيدُ ١٠٧
108. And as to whom[r] (*had been*) fortuned they[z] then in the Paradise [w] immortals they [z] (*are*) in it [w] when [o]/-whatever bided-she [y] the Heavens [w] and the Earth [w] except whatever willed your[t] Lord, a giving other than *majdhoodhen* (*that which had been severed/ fragmented*).	۞وَأَمَّا ٱلَّذِينَ سُعِدُواْ فَفِي ٱلۡجَنَّةِ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ إِلَّا مَا شَآءَ رَبُّكَۖ عَطَآءً غَيۡرَ مَجۡذُوذٖ ١٠٨
109. So let-not *tako*[148] (*be* [*you* [s]] in a dubitancy[149] of what worship these; not worship they [z] except like what worship their fathers of before; and verily We (*are*) surely fulfillers[150] (*for*) them their lot other than *manqoossen*[151] (*that which is abated/ diminished*).	فَلَا تَكُ فِي مِرۡيَةٖ مِّمَّا يَعۡبُدُ هَٰٓؤُلَآءِۚ مَا يَعۡبُدُونَ إِلَّا كَمَا يَعۡبُدُ ءَابَآؤُهُم مِّن قَبۡلُۚ وَإِنَّا لَمُوَفُّوهُمۡ نَصِيبَهُمۡ غَيۡرَ مَنقُوصٖ ١٠٩
110. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded/ gave*) *Mosa* (*Moses*) the book [x] then (*had been*) differed in it[x]; and *lawla* (*had it not been for*) a word[w] preceded[w] from your[t] Lord, surely (*would have been*) judged/finished[152] among them; and verily they, surely (*are*) in a doubt of it[x]/him[153] suspect[154].	وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ فَٱخۡتُلِفَ فِيهِۚ وَلَوۡلَا كَلِمَةٞ سَبَقَتۡ مِن رَّبِّكَ لَقُضِيَ بَيۡنَهُمۡۚ وَإِنَّهُمۡ لَفِي شَكّٖ مِّنۡهُ مُرِيبٖ ١١٠

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141 The pronoun "ـه" in "نؤخره" refers to the "*day*" in the preceding *Ayah*, and "*day*" is *masculine* in Arabic, so *its* reference is rendered in the *masculine* by the superscript[x] over the it[x]!

142 The word "الأجل" means term-limit, see اللسان!

143 The word "شقيا" is a *noun and an adjective* for which there is *no* English equivalent, the *adjective* word "*misfortunate*" making it "*misfortunate*"="شقيا!" And by *similar analogy* for the word "سعيد" = "*fortunate*!"

144 Here again, in English there is *no* way to *directly* say "شقوا," *per se*; as there is no *verb* for *misfortune* or its *synonyms* or *words* that carry its meaning! So we resort to indirect ways to covey the idea, hence: "*received misfortune*" which is a *noun* prefixed by a verb rendering the action of this noun!

145 See the *Lexicon* attached to this *Translation* regarding *whatever*!

146 The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle; or "ما" = "إسم موصول" = *connective* noun meaning *that which*! See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب!

147 The word "فعال" is in the *intensive* form, so to *intensify* "doer," the word "*stalwart*" is used.

148 *Tako=ta'kon*, shortened for *resoluteness and assertiveness*.

149 The word "مرية" *strictly linguistically speaking*, is "الشك و الجدال!" See اللسان، و الهادي، و التاج! Although some scholars, say it is "التردد في الشئ," which is the *result* of the "مرية" and not the "مرية" itself!

150 For the word "وفى" in "لموفوهم," see footnote 2430 below for explanation!

151 The word "*manqooss*"= "منقوص," is an *objective, singular, masculine noun*, meaning that which is *not abated*!

152 That is *immediately hastened* for them their dues by way of *reward* or *punishment*, each accordingly!

153 The *pronoun* "ـه" in "منه" could refer to *the book of Moses* or to *Moses himself*! See الدّر المصون، لـ احمد الحلبي!

154 The word "مريب" here is "نعت" = "adjective," hence "suspect!" See إعراب القرآن، محمود صافي! However, the word "*suspect*" could fit for a *noun* or an *adjective*!

111. And verily each *lamma* (*except*)[155] assuredly[156] fulfills[157] (*for*) them your[t] Lord their works; verily He (*is*) by what they[z] work Proficient.	وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَـٰلَهُمْ ۚ إِنَّهُۥ بِمَا يَعْمَلُونَ خَبِيرٌ ١١١
112. So *istaqim* (*let-seek straightening*) [*you*[s]] like what (*had been*) commanded you[g] and who[p] [*he*] repented with you[g]; and let-not tyrannize you[z] verily He (*is*) by what you[z] work *Basseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).	فَٱسْتَقِمْ كَمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا۟ ۚ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ١١٢
113. And let-not *tarkano*[158] (*you*[z]*: incline/trust and have self satisfaction*) to whom[r] *dhalamo*[159] (*they*[z] *wronged*); then (*shall*) touch/betides you[b] The Fire[w]; and not for you[b] of lesser than Allah of *aw'leyaa*[160] (*guardians-/allies*); after-wards not (*to be*) succored you[z].	وَلَا تَرْكَنُوٓا۟ إِلَى ٱلَّذِينَ ظَلَمُوا۟ فَتَمَسَّكُمُ ٱلنَّارُ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ لَا تُنصَرُونَ ١١٣
114. And *aqem*[161] (*let-[you*[s]*] uphold/sustain the prescribed obligations of*) the Prayer,[w] both the day's ends and *zulafan*[162] (*early-portions*) of the night; verily the *hasana'te*[w] (*meritorious-deeds*)[w] undo they[y] the *sayye-a'te*[w] (*demeritorious-deeds*)[w]; *tha'leka* (*afar-that-it/*)[x] (*is*) a remembrance[w163] for the rememberers[x].	وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَىِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ ۚ إِنَّ ٱلْحَسَنَـٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ ١١٤
115. And *issber* (*let-hold on patiently* [*you*[s]]) so verily Allah wastes not remuneration (*of*) the benefactors.	وَٱصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ١١٥
116. So *lawla* (*why have not*) [was] of the generations of before you[z] remnants' possessors, they[z] forbid *a'n* (*regarding*) the corruption in the Earth[w] except a few of whom[p] We delivered of them; and *ettaba'a* ([*he*] *closely-followed*) who[r] *dhalamo*[164] (*they*[z] *wronged*) what (*had been*) luxuriated they[z] in it[x] and they[z] were criminals.	فَلَوْلَا كَانَ مِنَ ٱلْقُرُونِ مِن قَبْلِكُمْ أُو۟لُوا۟ بَقِيَّةٍ يَنْهَوْنَ عَنِ ٱلْفَسَادِ فِى ٱلْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ ۗ وَٱتَّبَعَ ٱلَّذِينَ ظَلَمُوا۟ مَآ أُتْرِفُوا۟ فِيهِ وَكَانُوا۟ مُجْرِمِينَ ١١٦
117. And not [was] your[t] Lord to perish the villages[w] by an injustice while its[w] folks (*are*) menders/reformers.	وَمَا كَانَ رَبُّكَ لِيُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ١١٧
118. And had willed your[t] Lord, surely He (*could have*) made the mankind an *Ummatan*[w] (*nation/community*)[w] one[w165] and (*would*) not cease they[z] *mukhtalefeena*[166] (*they who are different/differing*).	وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً ۖ وَلَا يَزَالُونَ مُخْتَلِفِينَ ١١٨

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[155] The particle "إنْ" = "ناسخة"=annuller/negator, see إعراب القرآن، لمحمود صافي. The particle "لمّا" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*! It also could mean a particle of exception, i.e.: "*but*!" See مغني اللبيب and القرطبي!

[156] The "ل" in "ليوفينهم" is a *juratory* "ل"="ل القسم" *amounting* to="التأكيد," i.e. *affirmation*, expressed by "*assuredly*!"

[157] The word "يوفي" in "ليوفيّنهم," from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*! Thus, "يوفّي" means *endeavor and gather the last part of an obligation to fulfill it*!

[158] The word "ركن" in "تركنوا" *simultaneously* imparts many ideas, *inclined*, *trusted*, and *be satisfied towards some one*, and hence relied on such a one or group!

[159] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*!"

[160] The word "أولياء" could also mean, among them: *protector, friend*!

[161] That is you[s] up/sustain/maintain all the rituals necessary!

[162] The word "زُلَفاً" is plural of "زلفة," meaning "الطائفة من أوّل الليل" = "*early portions of the night*!" See اللسان! Other scholars said "زلفة" means part of the night near the daylight!

[163] The word "ذكرى" is "*remembrance*" based on this great *Ayah*, "And if the Satan (*causes*) you to assuredly forget then sit not, after remembrance" (*S*6: 68).

[164] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*!"

[165] The word "واحدة" is an *epithet* (نعت) for *ummah*, which is a feminine in Arabic, hence a "she-one!'

119. Except whom[p] your[t] Lord *ra'hema*[167] ([*He*] *mercy-gave*) and for *tha'leka* (*afar-that-it*/) [x] [*He*] created them; and concluded-she[y] your[t] Lord's word[w] surely [*I*] assuredly[168] fill Hell[w] of the Jinn and the man-kind wholes.	إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَٰلِكَ خَلَقَهُمْ ۗ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ١١٩
120. And each [*We*] narrate on you[g] of the messengers' *an'ba'e*[x169] (*significant-and-availing-news*) [x] what [*We*] firm by it[x] your[t] *foaa'da* (*keen-preoccupation of the heart*); and came (*to*) you[g] in this[w] the right[x] and an exhortation[w170] and a reminiscence[w]/remembrance[w] for the believers.	وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ ۚ وَجَآءَكَ فِى هَـٰذِهِ ٱلْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ١٢٠
121. And let-say [*you*[s]] for whom[r] not believe they[z]: let-work you[z] on your[n] status verily we (*are*) workers.	وَقُل لِّلَّذِينَ لَا يُؤْمِنُونَ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنَّا عَـٰمِلُونَ ١٢١
122. And let-wait you[z] verily we are *muntadheroona* (*waiting our selves*).	وَٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ ١٢٢
123. And for Allah (*is the*) invisible (*of*) the Heavens[w] and the Earth[w] and to Him (*to be*) returned the matter[x] all (*of*) it[x]; so let-worship Him [*you*[s]] and let-trust on Him [*you*[s]]; and not your[t] Lord (*is*) surely neglector *amma*(*regarding*) what you[z] work.	وَلِلَّهِ غَيْبُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَإِلَيْهِ يُرْجَعُ ٱلْأَمْرُ كُلُّهُۥ فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَـٰفِلٍ عَمَّا تَعْمَلُونَ ١٢٣

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166 The word "مُختلِفين" = "*mukhtalefeen*," is *plural, masculine, subjective noun*, meaning: *they who are different*!

167 The word "رحمة" = "*mercy*" in Arabic "رحمة" is *unlike* its English equivalent, in that "رحمة" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc! As in this case, it is constructed in the past-tense for the masculine singular! There is no way to exactly render this in English *per se*! So the closest is to possibly say: "mercy-gave," thus introducing the idea of "mercy-given" which the Arabic text does *not* really say *per se*! The Arabic says, as if to say: *Your[t] had Lord mercied*," which cannot be said in correct English, as there is no such word as "*mercied*!"

168 The "ل" in "لأملأنّ" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by" *assuredly*!"

169 See the *Lexicon* attached to this *Translation* for "*naba'a*!"

2410 The word "موعظة"rooted in "وعظ" = "*exhorted*" or "*admonished*," could mean: *exhortation* or *admonition*!